1: Evans-Pritchard E-5 (1931, 1936) 1940
FJ22 Nuer FJ22

XI

554 562 593 Ritual status gives a man vague influence in his locality; but authority only in specific ritual situations. Sex and age are two, more general, conditioning attributes of local influence. Women and children have always a position inferior to that of men. Women occasionally gain a reputation as prophets and magicians but, as a rule, they play no leading part in public affairs. Among the Nuer, relations between the sexes, and between man and wife, are more equitable and give females more privilege than in any other tribe I have visited in the Southern Sudan. Nevertheless, they are subject to men: daughters to their fathers and wives to their husbands. Boys are under the command of their parents and elder brothers and only become full tribesmen, with the privileges and responsibilities of such, at initiation. The relations between the sexes and between children and adults belong rather to an account of domestic relations than to a study of political institutions.

561 623 When a lad has passed through initiation he becomes 'a man' and when he has married and begotten several children he becomes 'a true man', what we have called an elder. We have from time to time spoken of the part played by elders in homicides and other disputes. When a local community acts corporately and leadership and advice are required, these functions rest with the elders. They decide when seasonal moves are to be made and where camps are to be formed, negotiate marriages, advise on questions of exogamy, perform sacrifices, and so forth. Their opinions on such matters are readily accepted by the younger men, who take little part in the talk unless they are directly concerned in the issue. When the elders disagree there is much shouting and argument, for every one who wishes to speak does so and as often and loud as he pleases. The words of some elders count for more than the words of others and one easily observes that their opinions are usually agreed to.

561 These elders are members of central age-sets, at the present time the *Maker* and *Dangunga*, for members of the most senior sets, the *Thut* and *Boiloc*, take little part in public life. We discuss in Chapter VI the relations between age-sets. Here we